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for September 25. He arrived in Chicago in high spirits and seemed as eager as any young man to see everything that was to be seen at the exposition, the neighboring grounds of the new Chicago University, and the parliament itself." There is given a résumé of his paper on "The Reunion of Christendom," declared by Dr. Henry H. Jessup, of Beirut, to be "apostolic, one of the most Christ-like utterances in all church history." In less than one month thereafter he had passed away.

Dr. Schaff was preëminently an optimistic, catholic Christian scholar. Harnack said that it is impossible to think of him as a church historian without thinking of him as a Christian. Said a friend to him some months before his death: "What, Dr. Schaff, is your attitude to the question of eternity in view of all the discussions of the last few years?" He replied: "My only hope is in the mercy of God. My trust is in Christ, my Savior, who died to save sinners." The late Dr. Bright, of the *Examiner*, declared that "Philip Schaff did more than any other man to promote Christian unity."

One lays down *The Life of Philip Schaff* with a sense of having had great enjoyment and of having received great advantage from its pages. It keeps us in the company of admirable men, it engages us with lofty themes, and its sketches of men and of travel are full of life and color. It is not only a book for the scholar and the student of church history and theology, it is also a book of noble biography, a book for the student of the times, the lover of travels, and the general reader.

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THE ANCIENT FAITH IN MODERN LIGHT, a Series of Essays. By T. VINCENT TYMMS, EDWARD MEDLEY, ALFRED CAVE, SAMUEL C. GREEN, R. VAUGHAN PRICE, SAMUEL NEWTH, JOSEPH PARKER, WILLIAM BROCK, J. GUINNESS ROGERS, and the late HENRY ROBERT REYNOLDS. Edinburgh: T. & T. Clark, 1897; New York: Imported by Chas. Scribner's Sons. Pp. xxviii + 416. Cloth, \$4.50.

THIS volume of essays by members of a "society of ministers," all, as we believe, either Congregationalists or Baptists, may be briefly described as a conservative review of doctrines under special question at the present day. The field of such discussion is so largely left to radicals that it is refreshing to find the conservatives inclined, now and then, to be heard. The writers whose work lies before us cannot be styled unprogressive, nor in any special sense—and certainly not

in any derogatory sense—can they be called dogmatic. In fact, they may at times be criticised for lack of the dogmatic element, as in the essay on our Lord's redemptive work. But they are "orthodox;" that is, they are not in the field for the purpose of destruction, and they manifest a sympathy for the doctrinal work of the church throughout the centuries, and general agreement with its results. They are possessed of considerable scholarship—a thing which the radicals are sometimes apparently inclined to think their own distinctive attribute. A large degree of maturity of thought is also displayed, lending beauty and finish to the style.

Some of the essays need little attention by the reviewer. Those on "The New Testament Witness concerning Christian Churches" and "The New Citizenship" pertain to questions in dispute between the Church of England and Nonconformists, which in America we may happily regard as settled. The right of Congregationalism as a legitimate form of church organization is well argued, and the broad view taken that there are possible and permissible varieties of church polity. "Christianity and the Child," "The Pulpit and the Press," represent the department of practical theology, and are stimulating and good. The remaining essays pertain to Christian thought, and have equal interest for English and American readers. The first essay is upon "Christian Theism." It rests upon a solid basis of Old Testament theology, which finds the original religion of Israel monotheistic, and not "henotheistic." The writer adjusts himself to biblical criticism and shows a disposition to give it a place, while not remodeling his theology too hastily in consequence of extravagant claims in its behalf, thus defending the right of the systematic theologian to time and to verification before he puts new elements into his system. The most interesting portion of the essay is that which discusses "the most serious objection which theists have ever had to face," "that which affirms that the existence of a sole eternal person is inconceivable." We are here brought into connection with Dr. Martineau, who, as a Unitarian, could find no help in the trinitarian idea of "society" within the god-head, rendering consciousness, and so personality, eternally possible. He posited, therefore, eternal matter, and, finding even this defective as a basis for the "intellectual and dynamic action of the supreme subject," went on to suppose created intelligences, for only "the conscious *ego* of intellectual existence which finally sets up *another person*" can give full security against pantheism, and afford us a sufficient ground for sound theism. The essayist does not fail

to point out how Dr. Martineau has thus first shown the impossibility of the Unitarian theory of the nature of God, and then how necessary is some eternal and uncreated "other-than-self" within God to account, on Dr. Martineau's own principles, for the creation which he demands. Christian theism, therefore, includes, to Dr. Tymms, the doctrine of the trinity.

The essay by Professor Medley on "The Permanent Significance of the Bible" finds that significance in its literary, historical, moral, and spiritual value. The moral value of the Bible is found in the culmination of its ethical teaching in Jesus Christ, before whom Israel had been passing through a process of gradual moral enlightenment, traces of which are to be found in the relative imperfection of some of its moral ideals. In this final revelation of Christ is also found the supreme spiritual value of the Bible, enabling it to minister effectively to the spiritual in man. It is the means actually of setting up a personal relation between men and Christ.

Principal Cave discusses "The Bible View of Sin." Sin is preliminarily defined as "transgression of the divine law by a moral agent;" but this definition does not confine the whole meaning of sin to its individual expression. There is a doctrine of a fall, and of the consequences of the fall, both racial and personal.

The essay by Dr. Green on "The Deity and Humanity of Christ" presents the "kenosis" as the means of explaining the union of the divine and human in Christ. It is quite remarkable and suggestive that Dr. Green presents it, not as a theory, but as a fact, and not even then as a fact to be theorized about, as a kenosis of "immanent" or "transient" attributes, or "consciousness," and what not. Dörner's theory of progressive incarnation is termed a theory upon matters beyond our reach. The incarnation was "conditioned by sin, and culminated in sacrifice."

Thus we are introduced to the last essay we need note, Principal Price's on "The Redemptive Work of Christ." As already intimated, this essay fails somewhat in the dogmatic element. But it vindicates generously and fairly a vicarious sacrifice, consisting in the death of Christ. It fails to bring to the definition of such words as "propitiation" a broad view of the biblical teaching, and hence fails to get the real meaning, while correctly rejecting false ideas, of divine placation. The suggestion made as to the operation of the atonement is almost wholly that of a "mystical union" with Christ, which will leave the subject in the realm of the dim and unintelligible for most readers.

The book is thus suggestive of many new points of view, helpful for the present, and strong in its loyalty to the Christian past; while by no means literal or minute in its adherence to confessional orthodoxy.

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LATER GLEANINGS. A New Series of Gleanings of Past Years. Theological and Ecclesiastical. By THE RIGHT HON. W. E. GLADSTONE. New York: Chas. Scribner's Sons, 1897. Pp. iv+426. Cloth, \$1.25.

THIS is the eighth volume of Mr. Gladstone's *Gleanings of Past Years*. Its second title, "Theological and Ecclesiastical," indicates the nature of the contents. The other volumes contain political, personal, literary, historical, speculative, foreign, ecclesiastical, and miscellaneous articles, giving some idea of the broad interests and varied studies of the author. The classics and science have to be added to embrace the entire range of his investigations. The articles in the *Gleanings* heretofore published are selected from different journals to which they were contributed during the years 1848-79; the thirteen in the volume before us bear dates from 1885 to 1896. Among them are the following: "Dawn of Creation and of Worship;" "Proem to Genesis;" "Robert Elsmere: The Battle of Belief;" "Ingersoll on Christianity;" "Professor Huxley and the Swine-Miracle."

It is not necessary to describe the well-known characteristics of Mr. Gladstone's writings as illustrated in these essays. The last, "Soliloquium and Postscript," is on the rejection of the validity of Anglican orders by Leo XIII. It was sent to the archbishop of York, by whom it was given to the London press. It is dated May, 1896, and, as it contains some of the most significant of the venerable author's recent utterances, a part of its contents is here summarized.

The rejection of the validity of Anglican orders by the pope can have no practical effect on the Church of England. "For the clergy of the Anglican communions, numbering between 30,000 and 40,000, and for their flocks, the whole subject is one of settled solidity." But the official rejection of the validity widens the breach between Rome and Anglican Christianity. This the author deeply regrets. "He is not one of those who look for an early restitution of such a Christian unity as that which marked the earlier history of the church. Yet he